# A FURTHER DISCOVERY OF M. Stubbe,

IN A BRIEF

# REPLY

TO HIS

LAST PAMPHLET

AGAINST

*JOS. GLANVILL.*

*LONDON*,

Printed for *H. Eversden*, and are to be sold at his Shop under the *Crown Tavern* in *Smithfield*.

MDCLXXI.

# TO THE READER.

I Writ the following Letter in a present warmth, upon reading of M. Stubbe's last Pamphlet; but being called by my Occasions to Oxford, and London, I perceiv'd, that he is now known, and consequently, that my Work is at an end: For he hath proved, to the satisfaction of all sober Men, by his Talk, and by his Writings, that the harshest things I said of him were just, and true, and hath so managed Matters, as if he had design'd to save me further labour to expose him: Upon this Consideration, I resolved once, to have laid by these Papers, judging that it could not be expected that any Man in his wits should have more to do with such an Adversary; especially since all he hath said, or is like to say for ever, is already answer'd in my former Account of his Spirit, and Performances: But some Worthy Men (who yet have the Opinion of M. S. that he deserves) advised, that since I had written, I should publish, and give him this other Blow, that so while he was staggering under the former, he might be laid flat by this. I have now complied with the Advice; but am inclined, for the future, to let the Impertinent talk alone: For I think a Man may with as much Reputation write against the Wits of Bedlam, as against this cracked Fop of Warwick. 'Tis like I shall scarce take so much notice of him henceforth, as to read what he scribles further. I said indeed in my former Book (and have mentioned the same Designs in this) that I would examine his Quotations, and give another Account of the Ignorance and Impertinency of his

MVSEVM
BRITAN
NICVM

# A LETTER TO M. STUBBE.

M. STUBBE,

I Have received two Letters from you, since the coming forth of my Book; but I gave them *no Answer*, because there was *nothing* in them to be *answer'd*, but the *old* Vertues, *Falshood*, *Impudence*, and *Impertinence*: And indeed I forbore for *this* Reason also, because it is dangerous, for a Man to trust himself with such a *malicious Calumniator*, in private: Since you make so little reckoning of traducing *Publique* Writings, what can be expected in your Accounts of *Transactions*, that are without Witness?

This day, *Jan.* 12. I received your *last* Pamphlet in which I am concern'd: How long it hath been abroad, I know not; it came to me by accident, out of the Countrey; But by some things, I guess, it hath been a pretty while extant. I mention this, that you may not brag, according to your fashion, that I have taken a *great* deal

Reasonings: *But I find all sober Men are well* satisfied *already; and when I sate down to consider Matters closely, I saw, that though all he pretends were granted to be true, yet the Design and Substance of my first Book is* safe; *and all I should have to do, would be to shew how he perverts the Sence of Authors, and how foolishly, and to no purpose he argues from them. Of both these I have already given proof enough, so that those that* consider, *and* read *my Books without prejudice, are convinced; and for those that do* not, *it would be to little purpose to amuse my self with them.*

*For this Answer, it will not take up much of* his *time, that hath a mind to peruse it; and those that have not the humour to read, need not be concern'd; I writ it by the* intervals *of* three days, *which I mention not to boast my Expedition, but because I would not have it thought, I make dealing with this* Prate-roll *any part of my Business.* The Printing *was defer'd till* now, *upon the account of my* irresolution *after I had* written.

*I have dealt somewhat* plainly *with him in some Places, to try whether* down-right Chastisement *will bring him to himself (if he be not most* himself, *when he is most* extravagant) What *is* Railing *when 'tis* unmerited, *is* Honesty *when 'tis deserv'd, and* needed; *and if in* any *Case in the World,* sharp Reproof *is* blameless, *it ought to be allowed in this. It would be look'd upon as* flatness, *or* fear, *if I should deal* softly *with* such *an Adversary, who, like the* other Enemy *of* Mankind, goes up and down, seeking whom he may devour; *I have therefore treated him with* plainness *of* Reproof; *and if any thing* bite *in my* Expressions, *'tis their* Truth. *Those that know the* Merits *of M.* Stubbe, *will justifie this way of proceeding with Him; And those that* judge *without* knowing *the* Cause, *may conclude what they think fit.*

London, Feb. 14. J. GLANVILL.

Learned to ſtoop to *Common Sence*, and will deſpiſe *this* Advice.

My preſent Buſineſs is with your laſt Preface againſt me: And pray, M. *Præfacer*, how many *Præfaces* do you intend? You quote a *Præface* againſt *Glanvil*, in your Cenſure of the *Hiſtory* of the *Royal Society*: The *Animadverſions* on *Plus Ultra* are a kind of *Præface*, (though to no body knows what) In your *Letter* to Dr. *Merrett* you threaten a *Præface* again *againſt Glanvil*, and the Reſt, when that againſt him is publiſh'd; And here's a *Præface* too. Prithee, *Harry*, which of the *Præfaces* is this? Diſtinguiſh them, that we may know when we have *all*, and then tell us, where are the *Houſes*, for theſe large *Gates*.

*YOU* begin theſe *ignorant*, and *foul* Papers with a Charge againſt my *Method* of dealing with you: And if you had *Anſwer'd* what I ſay to render ſuch a Procedure *fit* and *neceſſary*, in my *PRÆFACE*, your Complaint might have ſignified *more*; but *now* 'tis *idle*, and *precarious*.

It *did not*, you ſay, *beſeem a Chriſtian*, *much leſs a Divine of the Church of England*, [p. 34.] We have ſeen too much of the *Genius* of your *Caſe-Divinity*, Good Sir, to *believe* you without *Proof* [ſee my Præface] Why, I pray, was ſuch a Courſe misbecoming *ſuch* Relations? If a *Chriſtian*, and a *Divine* of the *Church* of *England*, be aſſaulted with publique *Slanders* and *Reproaches*, may he not endeavour, in his own defence, to weaken the *Credit* of the *Slanderer*, by letting the World ſee, how *foul* a *Mouth* he hath, and how *little* his *Calumnies* are to be regarded? If ſuch an *infamous* Perſon ſet himſelf to rail at, and diſgrace a Great Body of Worthy and Ingenious Men, and ſo to beget enmity between *Them*, and *other* Venerable, and Learned *Societies*; If he ſhall *cauſeleſly* reproach them with Deſigns deſtructive to the *Government* in *Church* and *State*, and of fatal Tendency to the Famous Fountains of Learning, the *Univerſities* of the *Kingdom*; May not a *Chriſtian*, and a *Divine* of the *Church of England*, endeavour to prevent the miſchief ſuch bold Falſhoods may do, by repreſenting, that thoſe *Charges* are *malicious*, and that the *Libeller* hath been *ever* a

of time (forsooth) to *answer* you: Good Man! There needs no study, but to consider, whether 'tis *prudent* to have any more to do with such an *hair-brain'd Impertinent*, or not: And I must confess, I have been kept in some irresolution between *Solomon*'s seeming *contradictory Advices*, of not answering, *Prov.* 26. 4. and answering, *ver.* 5. I determine now on the side where *Charity* to *you* lies, whatever prejudice I may do my self, by wrestling with one, whom a Man cannot *touch* without *defilement*.

When I writ my last Book, I foresaw what I must expect: If those *Eminent* Persons that never *descended* to provoke you, are branded with such *infamous Scurrilities* in your *pestilent, invenomed Scriblings*; What may I look for, that have so *little* of their Worth to secure me; and have done so *much* to *exasperate* your *malice*, and to provoke your most *direful* displeasure? If Dr. *Wallis*, Dr. *Spratt*, M. *Henshaw*, M. *Evelyn*, Dr. *Merrett*, and *now* Dr. *More*, with the *ROYAL SOCIETY* in Common, and *all* that dare to differ from your Opinion, are so often, and vehemently stigmatized by you, for gross Ignoramusses, Illiterate Fools, Prattle-boxes, Liars, Contemptible Adversaries, Impostors, Catch-Totterels Fops, Lozers, Cheats, and poor Pedls; And *Cart-loads* more of such *Dirt* be heaped upon *THEM*; what could I think would be my Portion, after I had *so* stung, and exposed you by my *Reflections*? I assure you, I look'd for the *dregs* of your *Venom*, and all the Names, and Epithets of *Scurrility*, and *Reproach* that are yet behind in your *Dunghil-fat Invention*. Accordingly, you take care not to disappoint my Expectations. By your *foaming*, and *tearing*, I perceive my *Arrows* stick in your Sides, and I look for *more* raging *yet*: All this is but *moribundi animalculi indicium*.

For your *private* Letters, I let them lie, because they were *private*; only I admonish you, when you write again, to endeavour to write *Sence*; For *both* your Letters abound with palpable *Non-sence*, and *false English*, though I had taken notice, and admonish'd you of several of those faults in your Books. But I doubt you think your self too

Learned

and the *Villanies* of the *Projectors*, and *Maintainers* of the *Horrid* War: And just after this manner have I broken the *Act* of *Indempnity*. The sence of what I have writ as to *this* matter, is, Hearken not to M. *Stubbe*'s *Pretences* for *Monarchy*, the *Church*, *Universities*, and *Learning*; His Kindness is to be suspected of *Hypocrisie*, and *Falshood*: For *see* what he hath done *against Them*, in the Times of their *Distress* and *Ruines!*

For your other Pretences against my *way* of dealing with you, they are *equally frivolous*. *It may* (say you) *raise discontents, and jealousie in others, whose Crimes transcended yours*. If you judge *modestly*, you need not fear *that*; 'Tis to be hoped there are scarce any *such* on this side *Charing-Cross*, *Tyburn*, and *Tower-Hill*: But if there *be*, and they have the *impudence* to promote *turbulent* and *seditious* Designs, under a pretext of a great *Zeal*, and concern for the *King*, and *Church*; 'Twill be *fit* that those, who are in danger of being abused by *them*, should be made acquainted with their *former* good Inclinations, and Practices, when their *Pretences* were as *specious*, as *now*. For *others* that have *offended*, and demean themselves *modestly*, as becomes *Penitents*, they have no *reason* to apprehend any thing from such a Course taken with *you*, who are so infinitely distant from *modesty*, and all things else, that beseem a *Convert*.

But 'twas *strange*, you say, *to find as it were St. Paul upbraided with what he did, at the death of St. Stephen* [ib.] The *just* exposing *you*, is, *as it were*, an upbraiding of St. *Paul*: **Strange** *indeed!* I am glad you have so *good* an *opinion* of St. *Paul*, as to *compare your self* with *him*. Pray *how long* hath the Apostle been so much in your favour? But in *earnest*, Is what I have done like *upbraiding St. Paul?* Have you *such Evidences* to shew for your *Conversion?* Have you given such *proofs* of *it?* or rather, Have you afforded any Demonstration of your *Repentance*, besides the *Repetition* of your Crimes? Read my *Preface*, good **St. Harry**, and be *silent* for *ever* after, as to *this* matter.

You proceed, [*To aggravate the malignity of my Temper, 'tis made my fault that I defend M. H. in some Grammatical*

*Questions*,

ſpightful Inveigher againſt all the moſt Sacred Intereſts, and hath publickly, and fiercely endeavoured the deſtruction of *all thoſe Things*, for which he *now* pretends ſo *zealous*, and *concern'd* a Kindneſs? If a *Bouteſeu*, or Common *Barreter* attempt to ſet all where he comes together by the Ears, and to beget hatred, and animoſities between thoſe, that were Friends, and at Peace; may not one that knows his Practices, though a *Chriſtian*, and a *Divine* of the *Church* of *England*, warn his Neighbours to beware that they *heed* him *not*, and tell them (to hinder the Storms that he might raiſe) what his *Temper* is, and what *Pranks* he hath plaid in *other* Places, and Times? If any of the *Sheep* ſhould fawn upon the *Wolf* in *Sheeps clothing*, and follow him where he leads; may not a good *Shepherd* pluck off the *Diſguiſe*, and ſhew the Flock *what he is?* What think you, M. *Caſuiſt*, May a *Chriſtian*, and *Divine* lawfully do *thus*, or *not?* If *ſo*, I am *juſtified*; I have done *no more*; and I proceeded *that way* with you, for *thoſe ends*: But if you ſay *not*, produce your Proof.

But you intimate further, [*ib.*] That *I have violated the Act of Indempnity.* If you think *ſo* in earneſt, the *Law* is open, take your Courſe. It is the Common Method of the Enemies of the Government to clamour againſt thoſe that mind them of their *Villanies*, and the *Miſeries* of the *late* Times (though with a *pious* Deſign, to prevent the like for the future) as Violaters of the *Act* of *Indempnity*. They would fain have *all* that is *paſt*, be *forgotten*, that they might do the *ſame* Things, and promote the *ſame* Deſigns *again*. We muſt by no means acquaint the *growing Generation* with the *baſe Tricks*, and *barbarous* Actions of the *Patrons* of the *Cauſe*, that the Nation may *forget how*, and by *whoſe* means the *Deluge* of Ruine came upon us; and ſo may be induced to hearken to the ſame Pretences, and to be led into *new* Miſeries by the ſame *Spirit*, and *Practices*. 'Tis become an uſual thing to upbraid *Miniſters* with the *breach* of the *Act* of *Indempnity*, when upon the Thirtieth of *January* They warn the People of the *danger* of *Rebellion*, and thoſe Pretences that lead to *it*, by the *Example* of the *late* Times,

In the next Period you say [*I shall not recriminate upon M.* Glanvil; *There is* Disloyalty *which extends beyond* Writing; *It may be found in* Praying, Preachiug, *and* Communicating *with* Rebellious Schismaticks.] Do you mean to vent two or three gross *Untruths* more in this place? or do you only write at your usual rate of *impertinence?* If you mean, that I am *guilty* of any *Disloyalty* in *Preaching*, *Praying*, and *Communicating* with *Schismaticks*, or ever *were*, 'tis a *scandalous*, *shameless* Falshood, as many hundreds can witness. How *disloyal* my Preaching is, you may see, if you please, in my Sermon on the Kings Murder, printed two or three years ago; and how quite contrary the truth is, to what you would *maliciously* insinuate, both in *this*, and the *other* Particulars, all Men that ever knew me *since* I *Preach'd*, can attest. And I never was in a Pulpit above four or five times till the Return of the *King*, though I was Master of Arts foure Years *before*. So *silly* a *Romancer* are *you*; or if you will not *own* it *here*, you must confess that you meant *nothing* to the *purpose* by your Words.

In the following Sentence [*p.* 37.] You phancy you may have the *advantage* of the *Excuse* of *Education*, and *being bred in ill Times*, as well as I: But, my Friend, There is difference between a *Negative Loyalty*, and Active Villany; between *only living*, and *breathing* in a *bad* Air, and endeavouring to *spread* the *infection* of it *further*, and to make it more *Pestilential*, and *Fatal*. I say *no more*; You understand me.

Well! *This* I aggravated the *malignity* of your *Temper*, and *thus* you have *Answer'd*. But what's become of all the *other* Instances of your *ridiculous Boastings*, *abominable Scurrilities*, *Treasonable Invectives*, *impious Endeavours* to destroy *Laws*, *Religion*, and *Learning*? You think 'tis the best way to cover them with *Silence*, and to insinuate to those that have not read my Book, that when I talk of the *malignity* of your *Temper*, I mean only, That you writ a *Defence* of M. *H.* in some *Grammatical Questions*, and opposed M. *B.* in his *Holy Commonwealth*, and *Key for Catholicks*. Cunning *Shuffler!* But when you mention *these* Instances, why don't you

*Questions, against a Member of the Royal Society*, p. 35.] The *malignity* of your *Temper* is *not* infer'd from your *Defence* of M. *H.* but from your *malicious*, *scurrilous* opposition of so Learned a Man as Dr. *Wallis*, and the *vile* Names of contempt you fasten on him, as is evident, *p.* 31. *&* 32. of my *Præfatory Answer*, where some of the *foul*, *slanderous* stuff is exposed to view: So that *this* Period is a *gross falshood*; And 'tis impossible for you to make any *shew* of *Defence*, but by taking *refuge* in *Lying*, and *Impertinence*. This you *do* again, in the immediate next words [*I am revil'd with opposing M. B. in his* Holy Commonwealth, and Key for Catholicks.] This is an *untruth* also: 'Tis not the opposing M. *B.* that is the thing *objected*; but your *scurrilities* towards him, are mentioned as *another* Instance of your *Civility*. Look again into my Book, *p.* 33. and (if possible) *blush* at *this lying*, and palpable *impudence*. But, as if you could not speak a word without *falsifying*, you add [*And to shew how barbarous my demeanour was towards him, after the Elogies of* Reverend, Learned, and Ingenious, *he is said to be a Person* worthy of great respect; and our *Eceboline* adds, *that he can scarce forbear affirming concerning him*, as a Learned Doctor of our Church did, That he was the only Man that spoke Sence in an Age of Non-sence.]

M. *Stubbe*, have you *forsworn* to speak *Truth?* and will you give your self the trouble to *prove further*, *what* every one believes of you *already?* Did I, to shew the *Barbarousness* of your *Demeanour*, give M. *B.* the Elogies of *Learned*, and *Ingenious*, and add the *other* Passage you mention, to *that purpose?* Pray borrow a pair of **double Spectacles** from your Friend M. *Cross*, and look again into my Book, where I represent your *Demeanour*; if you find those *Elogies there*, or the *other* Passage, I'le be bound to *believe* you, *yea* even when you *Romance* about *Jamaica*. What you cite, is in my *PHILOSOPHIA PIA*, which was written before any thing against you, and when you were not at all in my thoughts: How is it then, you have the *impudence* to publish, that those Passages were to shew the *barbarousness* of your demeanour to M. *B?* What an obnoxious *Falsifier* are you?

In

*of Humane Life, being for the most part that of* Notion and Dispute, *which still runs round in the Labyrinth of Talk, but advanceth nothing.* Plus ult. p. 7.]

I say, the *Experimenters think*, and undertake to represent the *Sence* of some of those Philosophers, as I apprehended it. My Thoughts were chiefly on my *Lord Bacon*. Let us see now whether that Great Man hath not *declared* what I say the *Experimenters think*.

[*Antiquis Authoribus suus constat* honos, *atque adeo omnibus; quia non ingeniorum, aut Facultatum inducitur comparatio, sed viæ*, Nov. Organ. Aph. 32.] Again, Aph. 61. [*Nihil illis* (sc. Antiquis) *detrahitur, quum de* via *omnino quæstio est.*] Thus you see, without detracting from the *Wits* of the *Ancients*, he questions the *WAY* they took, for the *Advancement* of *Knowledge*; and that he thought it to be *unfruitful*, appears further from almost his whole Book; *particularly*, from the *Præf.* p. 2. *De utilitate dicendum est, sapientiam istam, quam à Græcis potissimum hausimus, PUERITIAM quandam scientiæ videri, atque habere quod proprium est PUERORUM; ut ad* garriendum prompta, ad **generandum** *invalida, & immatura sit*; **controversiarum** *ferax*, **operum** *effœta est*:] And so he goes on comparing *that* State of Learning to the Fable of *Scylla*. Again, Aph. 71. *Scientiæ quas habemus ferè à Græcis fluxerunt, erat autem scientia Græcorum professoria*, & in disputationibus effusa; *quod genus inquisitioni veritatis adversissimum est*;] and he proceeds to the same purpose. Thus you see, that that Famous *Experimenter thought*, that the *WAY* of the Ancients, was not like to bring much *advantage* to *Knowledge*, being that of **Notion**, and **Dispute**.

And that *This runs round in a Labyrinth of Talk, advancing nothing*, The same Great Author saith, [*Si — id minimè eventurum fuisset, quod per Annos his mille jam fieri videmus: Nempe, ut scientiæ suis* **vereant vestigiis**, *& in eodem fere* **statu** *maneant, neque* **augmentum** *aliquod memorabile sumpserunt; quin potius, in primo Authore maximè floruerint, & deinceps declinaverint.* Aph. 74.] And Aph. 94. he encourageth *Philosophical* Hope with this Consideration,

you add, what *mighty* things you *boasted* of *your self*, and what *vile* Names you call'd Dr. *W.* in your Defence of M. *H?* And why don't you tell your Reader, that when you *opposed* M. *B.* in his *Holy Commonwealth*, and *Key for Catholicks*, it was only in *those things* in which *he opposed* Sir *H. V.* and the most *extravagant Phantasticks?* But *this* was not for *your* purpose, and therefore *Mum.* You opposed M. *B's Holy Commonwealth*, you say; and some, you phancy, may think, that you writ against the *Errors* of that *recanted* Book: So that hereby you would insinuate a *good* Opinion of your self, and a *bad* one of me, as making your writing against such a Discourse, an Instance of the *malignity* of your *Temper.* You have no other way to defend your self, but by either *downright Falshood*, or *such Tricks* of *Legerdemain*, and *Cousenage.*

To go on with you; You tell your Reader [*ib.*] That I give no *Reparation* to the *Physicians* for my *injurious* words [*Plus Ultra*, pa. 7. 8.] Had I spoken any *there* about *Physicians*, or, did I think that any *one* Physician, that doth not *want Physick* himself, understands me to have as much as *meant* any thing to *their* prejudice, I should give them what *Reparation* they can expect: But all that you have objected about the **Cut-Finger**, and the **Injury** done your *Faculty*, I have proved to be meer impertinent Malice, that longed to pick a Quarrel. And I shall now give you a *further* Account of that whole Paragraph you have transcribed, and raised such Clamours against.

If in Discoursing of it I can shew, that the *substance* of those Periods, and the most *obnoxious* Passage *there*, is to be found *largely*, and *often* insisted on by so Great, Learned, and Wise a Man as my LORD *BACON*, I hope I may be excused for having spoken after so profound, and celebrated a *Philosopher*, that was no Enemy to *Physicians*, or any sort of Learned Men.

I repeat my Periods as you have cited them: [*The Modern Experimenters think that the Philosophers of elder Times, though their Wits were excellent, yet the Way they took was not like to bring much advantage to Knowledge, or any of the Uses*

of

transient Passages? If these Periods in my Book were the *occasion* of the *Quarrel*, as you *say*, why was not the Quarrel begun *before*? Are the *Physicians* more injur'd by my writing those things, than by my *Lord Bacon*'s? Is *my* saying what he *thought*, a greater Affront to the *Ancients*, than *his declaring* to the World the *same himself*? No, no, M. *Stubbe*, 'tis evident from hence, That *this* was not the reason of your writing, but the occasion that you *made*; You knew that your *cavilling* could not injure my *Lord Bacon*, but *thought* it might *expose me*, and other Friends of the *Experimental* Way, to the displeasure of the *ignorant*, *envious*, and *misinform'd*; 'Twas not any *concern* for the Honour of the *Ancients*, and your *Faculty*, that ingaged *You*; For then you would have endeavoured their *Vindication* against my *Lord Bacon*, (if you had thought them *so* injured by those Sayings) But 'twas a *malevolent*, *envious* humour against the *Royal Society*, and its Friends, was the cause of your *impudent* Assaults.

And 'tis further apparent, that what you *pretend* was not the *reason* of your beginning this *War*; For no Man alive, but *you*, can perceive any the least *Reflection* upon the *Physicians* in those Periods. I speak of the *Ancient Methods* of *Philosophising* in *Physiology*, and with the excellent *Verulam*, complain, that they were *notional*, and *unfruitful*: So that I *meant* the *particular Hypotheses*, and not the more *general Principles*, and *Rules*, of which you speak, which were raised from *Observation*, and *Experiment*: *These*, no doubt, all the *Ancient Physicians used*, and with happy success; and 'tis the *very method* of the *Modern Experimental* Men; So that I could not be supposed to mean *this*. I spake of the *Natural* Philosophers, and *their* Methods, which were made up of *Notion*, and ministred to everlasting *Disputes*.

But you pretend to have *demonstrated*, that even *this way* was much more *advantageous*, than I allow it, [p. 38.] I wish you would tell us, where we might find the *Demonstrations* against *those* Complaints of my *Lord Bacon*. You talk of the *Doctrine* of the *Elements* being the occasion of

That the *little progress* that is made in *Knowledge*, is not from the *difficulty* of the *Thing*, so much as from the *error* of the *Way*. Thus that *great Philosopher* justifies the *former part* of the recited Paragraph to a *Title*; and you see I had *reason*, when I writ, that the *Experimenters thought* as I said.

But you quote me further; [*And the unfruitfulness of those* Methods of Science, *which in so many Centuries, never brought the World so much* practical beneficial Knowledge *as would help to cure a Cut Finger, is a palpable Argument, that there were* Fundamental *Mistakes, and that the* Way *was not right.*] My *Lord Bacon* makes *this* the *great sign* of the Error of the *Ancient* WAYS, Aph. 74. and in divers other places; They produced DISPUTES, but not WORKS, Præf. p. 2. Aph. 71. And he gives the *reason* of their *unfruitfulness*; *Scientia enim quas nunc habemus, nihil aliud sunt quam* CONTINUATIONES *rerum antea inventarum, non modi* INVENIENDI *aut* DESIGNATIONES *novorum operum*, Aph. 8.] How much less is *this*, than what I said? And upon the *supposition* of *these things*, I might well add,

[*If the Moderns cannot shew more of the Works of their Philosophy in six Years, than the Aristotelians can produce of theirs, in thrice so many hundred, let them be loaded with all the contempt, which is usually the reward of vain, and unprofitable Projectors.*] It is *apparent*, and I have shewn, that the *WAY* by Experiments hath *produced Works*; But my *Lord Bacon*, and the *reason* of the *thing* say, the *WAY* of Notion can produce *none*.

And now, Mr. *Caviller*, did you ever *read* my *Lord Bacon*, or did you not? If *not*, for all your boasts of great *reading*, You are not acquainted with some of the Authors of greatest note; And 'tis a *shame* for you to write *against* the *Experimental Philosophers*, and not to have *read* the *Founder* and one of the Chiefest Men of *that Way*. If you *have read* him, you know he said all *this* that I write the *Experimenters thought*; and why did you pass it by in *Him*, who was the *Author*, and insisted so largely upon it, and *so maliciously* censure it in *me*, that spoke after him in two, or three

transient

nature of those *Principles* in my Answer to *Dr. Mer. Casaubon*, and elsewhere: I now confirm it from the Authority I cited; Thus then that Philosopher speaks [Nov. Organ. Aph. 8.] *Opera quæ jam inventa sunt, casui debentur, & experientiæ, magis quam* Scientiis.] And if that Illustrious Man be to be believed in what he saith of the *Aristotelian Philosophy*, No Works can be expected from it. *Aristotelis Philosophia, postquam cæteras Philosophias (more* Ottomanorum erga fratres suos) *pugnacibus confutationibus contrucidasset; de singulis pronunciavit; & ipse rursus quæstiones, ex arbitrio suo subornat, deinde conficit, ut omnia certo sint & decreta.* [Aph. 76.] and elsewhere, he speaks thus of *Aristotle*, *Philosophiam Naturalem Dialecticâ* sua *corrupit magis ubique sollicitus quomodo quis respondendo se explicet, & aliquid reddatur in verbis positivum, quam de internâ rerum veritate.* [Aph. 63.] I suppose I need not spend time to shew how little *fruit* we can reasonably expect from a *Philosophy so* temper'd: And when you, M. *Stubbe*, have *proved*, that the *Peripatetick Hypotheseis* of *Materia*, *Forma*, *Privatio*, &c. have any *direct* tendency towards the making *useful Discoveries*, you may have leave to vapour, as much as you please, without controul.

But my *Defence*, you say, is *false*, and you endeavour'd to prove it by the same *impertinent Allegations*, which I cited from you before. You add, 'Tis *strange, that I declare I spoke not of the Methods of Physick and Chirurgery, or any Practical Art, since the Aristotelians and Galenists did not act as pure Empericks, but as Men guided by a Series of Principles, and a Theory which they deem'd Scientifical* [p. 41.] They proceeded, no doubt, by *General Rules*, drawn from *Observations* in their *Art*, and therefore acted not as *pure Empericks*; But that the *Scientifical Theory* they were *directed by*, was any *Hypotheseis* in *Philosophy*, you must prove: Till *then*, I shall be unconcern'd in your *goodly Demonstrations*.

At the end of your *long Impertinence* about my affronting the *Physicians*, You say, 'tis not *possible for you to divine what I mean by* Notion, [p. 42.] when I speak of the *way* of

*Plaisters*; of *Galen's regulating* of *Mixtures*, and *Discoveries* by *those Principles*, [p. 38. 40.] and of *Druggists explaining* the *Use* of *Medicaments according to this Doctrine*, [Animad. on Plus Ult. pag. 159.] *These*, forsooth, you have *demonstrated*; That is to say, *Physicians* have *chosen* the *Materials* of their *Compositions*, *hot*, or *dry*, *cold*, or *moist*, as they found them for their purpose, according to *this* degree, or *another*; and have *used these* common Words of *Elements*, *Qualities*, and *Degrees*, to express themselves by: Therefore the *Hypotheseis* of naked *Materia prima*, *Substantial Forms*, and *Real Qualities* is not unprofitable: Who can chuse but take such *Arguments*, for *Demonstrations*? Well! The Conclusion follows [p. 39.] *From whence it is Demonstrated, that since not only* Cut Fingers, *but even all Diseases were cured by them*, (*viz.* Galenical Physicians) *'tis unjust, and intolerable for us to be upbraided with the sterility of that Philosophy*—] Who ever denied that Diseases were cured by *these Physicians* using *Reason*, *Experience*, and *General Rules*? But when do you prove, that the Doctrine of *First Matter*, and *Forms* did *directly*, and of *it self* lead to any Discovery, by which they were assisted in their Cures? *This*, I told you, was my *meaning* in the Words, which you force to the *sence* which best fits your *malicious* purpose; And to *what end then*, do you keep such a *vapouring*, and *impertinent* ado about the *Peripateticks*, that have been *Inventors*, and the *Galenists*, to whom we have been obliged? But you have a mind to find your self work, though it be but to pick Straws.

You recite my *Answer* to your *clamorous*, and *impertinent* Opposition of the fore-quoted Paragraph; *viz.* that *I spoke not of the Methods of Physick, or Chirurgery, or any Practical Arts; but of the way of Notion and Dispute*, which, I said, *produced* no *practical*, *beneficial* Knowledge, *by its own proper*, *native virtue*; I said, I denied not, that the *Peripatetical*, and *other Notional Philosophers had Practical Knowledge*, or *were Discoverers*; but that *they learnt their Knowledge*, or *made their Discoveries* by the *disputing Methods of Physiology*; *These* were the things I denied. I quote my *Lord Bacon* for my *Negative*; and I have proved it from the

*nature*

*Gratitude* to the *Universities*? And what have I done to deserve so *foul*, and *odious* a *Character*, as that of an *Enemy* to those *Illustrious Nurseries* of Knowledge? All that *You*, that is, *Malice it self*, *do*, or *can* pretend, is, That I have writ against the *Peripatetical Philosophy*, and given a dash or two against *affected*, and *insignificant Terms* of *Art*; and that I think meanly of those *Notional Studies*, in comparison of the *Pratical*, *Experimental Philosophy*: *This* is the sum of the Paragraph you quote out of my *Plus Ultra*; In which I endeavour to secure the *University-Establishments* from *Diminution*, and confess the *usefulness* even of *those Studies* to *some purposes*, among the *Academick Youth*. Hence you *conclude*, according to your *usual Logick*, [p. 45.] That I take the *Universities* for *Assemblies of ignorant*, *and stupid sort of Men*, *that were to be amused*, *and deceived by* Equivocations. Why so, I pray you? Because I profess an Esteem for the *Venerable Seats*, [ibid.] You fancy, I perceive, I meant the *Benches*: A pretty *Equivocation* indeed! And I style them *Fountains* of *Learning*, *but tell not what those Words import*; You ask me, Whether it was not, because the *New Philosophy was so much promoted*, *and the* Royal Society *at it were embryonated there*? I thought there had not been need of my explaining, what I meant by *Learning*, when I styled the *Universities* the *Fountains* of it. For your satisfaction, *Scrupulous* Sir, I tell you *now*, that I meant *Moral Philosophy*, *Anatomy*, *Mathematicks*, *Languages*, *History*, and *Divinity*, of all which parts of *Learning* there are *Publique Professors there*; and all which are studied by many Worthy Members of those Venerable Bodies, which from time to time *have* and *do* send abroad Men *famous* in those *useful* sorts of *Knowledge*. *These Studies* I esteem as I ought, and honour the *Universities* highly on the account of the *Advantages* they afford for the attainment of those *profitable* and *excellent* kinds of *Learning*. As for the *Natural Philosophy*, and *Metaphysicks* that are taught the *Junior Students*, my thoughts of *them*, I confess, are different; but yet I say they are not to be thrown off, [Letter conc. *Arist.* p. 2.] Because the *Statutes* require *Exercises in them*, and

*Innovations*

of *Notion*, and *Dispute*. Are you in *earnest*, M. *Stubbe*, and is it *impossible* for you to *Divine*? I perceive then you are *no Conjurer*: For I told you as *plainly*, as I could speak, what I meant; and you recite my words [*p.* 40.] in which I told it you. Have you been all this while *disputing* against what I said, and yet say at last, that you do not know what I *meane*? You demur, whether it were *Peripatetick Physiology*, or *Logical*, or *Metaphysical Disputes*; after you have recited my words, where I tell you I meant the *disputing Methods* of *Physiology*, you *dispute* against *this meaning*, and when you have done, say, 'tis *impossible for you to divine*. If you had looked but a Leaf back in your own Book, you need not have been put to the trouble of *divining*: But your *hot-head* hath not the patience to consider any thing.

Thus have you endeavour'd to render me *odious* to *Physicians*; but with so *little success*, that I never heard of any *Physician* else, that thought his Faculty concern'd in the *Paragraph* on which you fasten.

YOur next Attempt is to confirm your Slander of my *disaffection* to the *UNIVERSITIES*; than which, nothing is More *unjust*, and *false*. For what have I ever said, or done that can be ground for such a *Calumny*? Did I ever endeavour to *expose* the *Universities* to the *fury* of *wild Phanaticks* in the days of their danger? Did I ever write against *THEM*, Their *Degrees*, *Habits*, and *Learning*, as *Popish*, and *Antichristian*? Did I ever Print Queries for the overthrow of their *Ancient Constitutions*? If I had done any of *this* (as *you* know who did) there had been some colour for the *Imputation*. But on the contrary, I always esteemed *Them*, as one of the greatest *Blessings* our *pious* Ancestors had bequeathed to us; as the *Lights* of the *Kingdom*, and the great *Instruments* of Some of the *happiest Priviledges* we enjoy above the *Barbarous* Nations; I have always heartily *prayed* for their *Prosperity*, and *deprecated* their *Misfortunes*; I have expressed my Affections in publick *Professions*, and in *private* good Wishes: Now what could I have done *more* to testifie my *Respects*, *Duty*, and

*Gratitude*

quæry, [p. 46.] if *Peripatetick Philoſophy* be *uſeleſs* as to *Diſcoveries*, and *Inventions*? Doth it ſignifie *nothing* to capable, and ingenious Youth, to have their Minds *exerciſed* in a way of *Reaſoning*, though about *things*, that will not *ſignifie* in the World of *Buſineſs*? Is there nought elſe to be learnt in the *Univerſities*, beſides the *niceties* about *Materia*, and *Forma*, and *dependent* Notions? Will it do young Gentlemen any hurt to be inſtructed in *Morality*, *Hiſtory*, *Mathematicks*, and other ſuch *uſeful* matters? And are not theſe worth their going to *Oxford*, and *Cambridge*, though they ſhould not receive much benefit for *their Purpoſes* from the *Peripatetick Philoſophy*? For ſhame, M. *Stubbe*, leave this courſe of *malicious cavilling*; and conſider whether by *ſuch* Suggeſtions, which ſpeak as if there was nothing to be learnt in the *Univerſities*, but a few *Notions* about *Ens*, and *Materia prima*, you do *Them* not *more diſparagement*, than you can prove any *Virtuoſo* ever *did*, or *intended*. And let me ask you, Whether you think in earneſt, that whoever judgeth the *Peripatetick Principles Notional*, and *uſeleſs* in the ſence I have declared, ought *ipſo facto* to be reputed an *Enemy* to the *Univerſities*, and their *Learning*? If *ſo*, what think you of my *Lord Bacon*? Either acquit the *Virtuoſi* with *him*, or condemn him with the *Virtuoſi*. The things that follow under this Head are *contemptible*, and are either *anſwer'd* already, or deſerve *no* anſwer.

I have ſufficiently ſhewn in the beginning of my *Preface*, that the Account I gave of you out of your Writings was no *Digreſſion*, as you term it, [p. 48.] but moſt *neceſſary* to be done as an *Introduction* to an *Anſwer*: What becomes me to do more, I have promiſed at my firſt convenient leiſure. You might, methinks, content your ſelf with the *morſel* I have already given you; but the reſt ſhall follow. My *Sallies* againſt M. *Croſs*, which you object to me [ib.] were very requiſite; For you are the Squire to that Knight of the Spectacles.

You ſay 'tis a Year and half ſince I began to collect your Books. *Perhaps ſo*; But I could not procure them all till after your *Animadverſions* were extant. I received that

*Innovations are dangerous.* On this you comment, and intimate, that I make them *useless* as to all *other purposes*; which is *false*, and *injurious*. In my Letter concerning *Arist.* [p. 2.] I have acknowledged *other Uses* of those *first Studies*: I here transcribe some of those Periods. [*I should never have been so disingenuous, and undutiful as to form a Project so inconvenient, and hazardous in the event, as to discourage young Students from a Method of Studies, the Constitutions of the Place they live in, hath enjoyn'd them; which indeed, considering the Circumstances wherein things stand, 'tis in a manner necessary they should be verst in, since that Philosophy is wrought into the current Theology of* Europe; *which therefore could not be comprehended, without an insight into those Hypotheses: Nor can a Man make a reasonable choice of his Principles, except he have some knowledge of all that offer themselves Candidates for his favour; and a Wise Mans Belief is not Chance, but Election; besides which, it enlargeth, and ennobles the Minds of Men, to furnish them with variety of Conception, and takes them off from doating on the beloved Conclusions of their private and narrow Principles.* [Answ. to *White*, p. 78.] You see, M. *Prater*, that I have declared my *approbation* of those *præliminary* Studies as to *other purposes*, besides *compliance* with *Statutes*; and therefore your Malice is *toothless*. I gave *those Studies* their *due*, though I did not allow them *useful*, either for the giving an account of *Nature*, or promoting any *Works* for the *Uses* of *Life*. Aud when I considered, that *these* ought to be the *Ends* of the *Real Philosophy*, I diverted from the *Notional*, about which my first thoughts had been imployed.

*This* is the *sum*, and *sence* of *those Passages* you quote from me to render *odious*, [p. 44.] You force from them several *vile Consequences* which you kindly bestow on me, as if they *justified* those that *discouraged Gentlemen* from the *Universities*, and intended to *overthrow* the *ancient, and necessary Education of this Island*, [p. 47.] Which things, how well they *follow*, I leave to any Man to consider, that will judge *impartially* of what I have said. Is there nothing (think you) to be done at *Oxford*, or *Cambridge*, as you

quæry,

my words will not afford; so that in the whole menage you have prov'd your self a *prating Impertinent*: This I have shewn by Instances in my *Prefatory Answer*. And whatever was the Question between M. *Cross*, and my self (of that I have given Accounts elsewhere) The Question between You and I is, Whether you are not *Impertinent* in all you have said against *Plus Ultra*? This I affirm, and have begun the Proof: For the particular things you mention, I engaged to give in my Accounts of them in due time; But this I must tell you, Let them be determined which way they will, The *first*, and *main* Question about *Modern Improvements*, will not be concern'd in the *Decision*; For if *Antiquity* was *not* so shy of, and altogether unacquainted with *Anatomy*; If the *Grecians*, and Followers of *Aristotle* did know *Chymistry*; If the *Ancient Aristotelian Philosophy* hath advanced *some Practical* Knowledge; If the *Inventions* attributed to the *Virtuosi* belong not to them; If the *Moderns cannot* shew *more Fruits* of *their Philosophy* in a *short time*, than the *Aristotelians* of *theirs* in so many *hundred* years, which you say are the *Questions*, [p. 48,49.] I say, If these fall as you would have them, yet it follows not, that *Anatomy*, and *Chymistry* have *not been much improved in latter Ages*; It follows not, that the *Aristotelian Philosophy is as operative, and useful as the Experimental*; It follows *not, that the Virtuosi have been no Inventors, nor Improvers*; In fine, it follows *not*, that *Knowledge is not highly advanced beyond its Antient Stature*; and *so consequently*, upon the whole, it follows *not*, that M. *Stubbe* is not a *Cavilling Impertinent*; or that I am bound to follow him in all his *Wild-Goose Chases*.

So that, *Gentle* Sir, I have not mistaken in my beginning with you, but stand upon my old Ground, that That *useful Knowledge* is much *advanc'd*, in the *Instances* I have produced, and by the *Persons* I have mentioned; and that we may probably expect *greater Improvements* of it from the *Royal Society*, and other *Experimental Philosophers*. Except you disprove me in *these Particulars*, my Main Cause is *safe*, and you will shew your self but a Caviller, though you write as long as your Head is *hot*.

Book of yours against me in *June*, as I take it; and the Month following my *Answer* was in the Press (though the *Præface* and *Post-script* were written after) It could not be finish'd before the end of the *Term*, and so it slept all the *long Vacation*; and the beginning of *next* Term it had some stops put to its finishing, by some extraordinary Occasions of my Printer. So that it was not the Work of *so much time*, and *labour* as you pretend, M. *Tell-troth*: And when you say, [ib.] That I omitted to Preach at *Bath* for many Weeks, excusing my self by the pretext of writing against you. I reply, that I never omitted Preaching twice a week, when I was at home, (besides very frequent occasional Sermons) ever since I was a Publick Minister, except when I have been sick, or lent my Pulpit to a Friend: I never excused my self *from preaching*, by my *writing*, or any other Business whatsoever; Nor did I ever decline it in mine own Parishes, when any *accidental* Occasion required my Labours in that kind. 'Tis true, I did not preach at *Bath* during the time of my *writing* against you; but 'twas because *Bath* was not then the Place of my *residence*, but my other *Parish*, and I divide my time between them: I was then in my Course at *Froome*; but never *omitted Preaching* as many hundreds can witness. So that what you say here, is either a *down-right Falsehood*, or a *silly*, *impertinent Equivocation*. What hard fortune have I, to be forced to deal with an Adversary, whose whole strength is in *cavilling*, and lying?

But it follows, that *after all*, *I understood not the State of the Question*, [ib.] I understood, *Impertinent*, that the *first Question* between M. *Cross*, and *me*, was, *Whether the Moderns had not greatly advanced Knowledge, since the days of Aristotle?* I gave accounts in my *Plus Ultra* of *Modern Improvements*, In a *Collection* of remarkable *Instances*. You fall foul upon *that* Book, but say nothing to the *Question*; only you carp at *Errors* of the *Press*, and *voluminously* oppose some *accidental* Passages, catching at a word *here*, and another *there*, and fight against the *Shadows* of your own *Imagination*, the malicious Interpretations which you *make*, but

my

whether *this* can be inferr'd from the *Premises*, let the *Reader judge*. *Illiterateness*, and *unacquaintance* with *Books*, are the *Imputations* of *course* against *all*, that you call the *Virtuosi*. You design, no doubt, by the Charge, to insinuate, that *You* are the *only* Man of *Reading*, and that no Man may *pretend* to *Learning*, but your self. We must always *premise*, when we speak before such *wise men* as *you*, [*As a Fool may say*] This you say is for the *benefit* of *ordinary Conversation*; and 'twould be *equally beneficial*, for you to *premise* when you *quote* Authors, [*As I learn'd from such an Index*] And when you *Reason*, [*As a Madman may discourse*.]

But the great Exploit is behind, and you thus express your self, [p. 51.] *That I may give the World an Instance of that Impudence, with which M.* Glanvil *demeans himself in this Effort of a* desperate Ignorance, *I shall set down what he replies to me about the* Deceitfulness *of* Telescopes.] You gave *Instances* just now about the *Authors* of *Printing*, and the *Compass*, to *satisfie* all men of my *unacquaintance* with Books: And now you intend to give a *great one* of my *Ignorance*, and *Impudence*: But see to it, that it hold good, or else the Instance will be *an undeniable one* of *your own*.

You said then, as you repeat *here*, *That if M.* Cross *was in an Error, about the* deceitfulness of Telescopes, *you were sure, M.* Boyle *was in the same*.

The *Error* that I object to M. *Cross*, as to this matter, which you attempt to vindicate, is set down [p. 65. of my *Plus Ultra*] and it was, That *Dioptrick Glasses were all fallacious*, and *deceitful*, presenting us with *Objects* that were *not*. Now if it can be inferr'd from M. *Boyle*'s Discourse, that *He* affirmed *All Telescopes* to be *thus deceitful*, you have *reason* for *saying*, he was in the *same Error with M.* Cross: If *this* cannot be proved, you must seek another Instance to shew *my Ignorance* and *Impudence*, and to justifie your own *Modesty* and *Knowledge*.

Let us briefly examine the matter then: Your reason of M. *Boyle*'s being in M. *Cross*'s Error, is in short *this*; *He sought the Maculæ* and *Faculæ Solares*, *but could not discover them in many months*, *though some other Astronomers that writ*

*before*

You say, All the *Learning I flourish with, is but the Remains of a treacherous Memory, which some Years ago studied something*, [p. 49.] Though my *Memory*, M. *Stubbe*, be not so *good* as *yours*, yet I am contented, since I have not *so much need* of a *good Memory*, as *you*. And I had much rather have my Learning in my *Judgment*, than in my *Memory*. *Flourishing* with *Quotations*, where they are not *necessary*, I always looked upon as a piece of *Pedantry*, and *vain Ostentation*.

But you fall *severely* on two Passages in my *new* Book. The *first* is, my making *FUST*, or *GOTHENBERG* to have *found* out *Printing*; whereas, you say, I might have learn'd out of *Hadrianus Junius*, that it was found out by *another* at *Harlem*, [p. 49.] But I am inform'd by *Polydore Virgil*, That the Author was *Jo.* Gutenberg of *Mentz*, to whom Dr. *Hackwell* adds the *Authorities* of *Palmerius*, *Melchior Guilandrinus*, *Chasaneus*, *Veignier*, *Bibliander*, *Arnoldus*, and *Munster*: But *Peter Ramus*, and others ascribe it to *Jo.* Fust of *Mentz* also; And why might not I mention *these* as the *Authors* of *Printing*, after such *Authorities*? And why must I be bound to believe *Hadrianus Junius* concerning the Man of *Harlem*, before *those other Famous Writers*? *This* is one of your *cavilling Tricks*, when I affirm any thing, though from never so good Authors, if you can find *any one* to speak otherwise, *His* is presently made the *infallible Authority*, and I am upbraided with *Illiterateness*, and want of *Reading*. By the *same* course I could prove you as illiterate an *Ignoramus*, as ever *spoild Paper*.

The second Passage, from whence I am concluded very *illiterate*, is my mentioning of *Flavius Goia*, as the Discoverer of the Compass. This is an *Error* of the Press; It should have been *Flavius*, or *Goia*. I am confident it was *so* in my Copy: for I was sensible of the mistake committed about it elsewhere. And you confess *some* ascribe it to *one*, and *some* to the *other*.

Now you tell your Reader [p. 50.] that you have added *this*, to satisfie *all men*, that I am not at all *acquainted* with *Books*. Whether I am *so*, or *no*, I will not *dispute*; but

them; and not because his *Glasses* did *deceive* him, as I answered before. And that he imputed *this* to the Objects, not the Instrument, 'tis *apparent*; for he mentions the *difference* in *Observations* that ariseth from *their imperfections*, after he had done with *this* Instance, and evidently supposeth what he said of the *Macule*, and *Facul*æ to appertain to the first Head, in these words,

*And as the Nature of the* Material Object *wherewith the* Mathematician *is conversant, may thus deceive the expectations grounded on what he delivers; so may the like happen by the reason of the imperfection of the* Instruments —ib.]

'Tis most apparent from hence, that my *Answer* to your *Impertinency* was *solid*, and *invincible*. The reason M. *Boyle* could not see those *Spots* and *Brightnesses*, was because their *appearance* was *inconstant*; they were *not* in the *Sun* when he look'd after them, or not so *considerable* as to be *visible*; and *not* because his *Telescopes* were *deceitful*.

So that, my Friend, you are *irrecoverably lost*; and what you add, [p. 55.] after the Period repeated out of M. *Boyle*, is *lamentably impertinent*.

'Tis *evident*, you say, *out of his Discourse, that he believes*, that *Mathematicians, when they consider Matter with its Figure, Quantity, and other Affections, are not so accurate, as in those other parts of pure Mathematicks*. Here first you *evidently* misrepresent M. *Boyle*; he saith [p. 102.] that they are *not so accurate when they deliver Observations, concerning such things, wherein 'tis not* only Quantity, *and* Figure, *but Matter, and its other Affections*, that must be considered: You say, 'tis evident M. *Boyle* believes the *Mathematicians not so accurate, when they consider Matter with its Figure, Quantity, and other Affections*, [p. 55.]

But (2.) They are not so certain indeed when they deal in *Matter*, and its *Affections*; for *These* are *variable*, and uncertain: And to *this* M. *Boyle* refers his Discourse of the *Macul*æ and *Facul*æ, as I have proved.

But you argue, that M. *Boyle* confesses, that *Observations* taken by *Telescopes* cannot but be subject *to many Imperfections*, upon the account of their being made by *Instruments*, that

*before him, did pretend to see them every day; and yet he wanted not excellent Telescopes, nor omitted any requisite Circumstance.* This is the *sum* of what you repeat, [p. 52.]

Hence you would *argue* (if you intend *sence*) That *All Telescopes* are *deceitful*; *otherwise* you cannot prove *by it*, that M. B. was in M. Cross's *Error*. To *this* I reply [p. 176, 177. of my *Pref. Answ.*] to this purpose, *M. Boyle saith nothing, in the Place quoted by you, that tends to the proving the deceitfulness of Telescopes; or that he believes them Fallacious* (I spoke *indefinitely*, and meant of *all Telescopes*) For *that* was the *Error* of Mr. C. which I mentioned [*Plus Ultra* p. 65.] and which you undertook to justifie. To prove *this*, I say, *That he imputes it not to the Glasses, that he could not see those Maculæ and Faculæ, but seems a little to blame those Astronomers, that have so written of them, as to make their Readers presume that some of them are always to be seen there.* But M. B. I think, *could not find any means to discover them, because they appeared so much seldomer then, it seems, than they did before.* These are his Words, [*Phys. Essays*, p. 103.] which is a *ridiculous Argument to prove the deceitfulness of Telescopes.*

This is the *sum* of my *Answer*, which you repeat at large, to the intent you tell us, that the *solidity* of yours may *appear*. You cite M. *Boyle*'s Words too, to the same end, 'tis to be supposed. I study *brevity*, and 'twould be too long to recite it after you; In short, he saith,

That even *Mathematicians* do sometimes deliver *Observations* that do not hold true, when they are without the *bounds* of *purely Mathematical* Discipline. And he suggests two Reasons of their *failing*, *viz.* the *Nature* of the *Objects*, *Matter*, and its *Affections*; and the necessary *Imperfection* of the *Instruments* they use. Under the *first* Head he delivers the Instance of his *missing* the *Maculæ* and *Faculæ* in the *Sun*, as 'tis evident [p. 103.] *These Objects were inconstant*; They appear'd, he saith, It seems *seldomer than they did before*; *They were not there*, at least in that degree, the one sort of *lightsomness*, the other of *darkness*, as when others had sought them. For *this Reason* he *miss'd* them;

having dured *many months at least*, *appeared so much seldomer, than it seems they did before*, [p. 53.] At the former part of the Words, [which having dured many Months at least] I was startled; for they had the appearance of something in your favour, which I had not observed, and I could not imagine, *how* M. *Boyle* should *know* they had *dured* for many Months, if they did *not appear*. I turn'd therefore to the Passage in M. *Boyle*'s own Book, and there I found you had *falsified* his *Words*, and that the Saying which made me wonder, was *not his*, but *yours*.

Was there now ever such a piece of Impudence as *this*, in quoting Authors? You undertake to give the World an Instance of that *Impudence* with which, you say, I *demean my self in the effort of a Desperate Ignorance*, and *that the World may see the Solidity of your Answer*, as you brag; You cite my Words, and a long Discourse from M. *Boyle*, in which is the *thing* in *controversie* between us, [p. 52.] You say, 'Tis not your *Intention to abuse the Reader with false Citations*, or *amuse him with a great Confidence, grounded upon an Author that he hath not at hand*, [p. 53.] *Thus* you *Præface* to your *Citations* from M. *Boyle*, and conclude it *thus*, *I have set down the Passage* faithfully, *without changing an Expression*, [p. 56.] And after all *this*, would not any one think, you do it *faithfully*? Could it be supposed that You would *misquote* your *Author's Words* to make him speak to *your purpose*, after your having called the *World* to *observe* how you would order me *here*, and *shew* my *Ignorance*, and *Impudence*; After *such Pretences* of *fair dealing*; After you had *professed* against *false Citations*, and *twitted* your *Adversaries* for accusing you with such Dealing? Could it, I say, be imagined that You should *falsifie so known* an *Author* as M. *Boyle*, and when you cite a long Discourse from him, and have an Adversary concern'd that is not quite *stupid*? I protest, Though I know you, yet I did not imagine you could be so *frontless*, and therefore *pored* upon the Passage in your *Citation* a good while, before I could suspect you so much, as to turn to the *Original*. Well! Let this stand for a most *remarkable* Instance of your *Faithfulness* in quoting

that are framed by the *Hands*, and *Tools* of *Men*: And therefore, he *did not believe such a certainty in Telescopes, as exempts from Fallacy*, [ib.]

This is a *New Argument*, and not *that* you undertake to *defend*; and whatever is like to become of it, the *other* is *foolish*, and *desperate*. But to *this* also I say, *First*, When I affirm *Telescopes* are not *so deceitful* as the *Spectacle-Philosopher* phancied, I mean, that the *best*, and most *perfect* are *not*; and I hope you will give me leave to use that *Logical* Rule (as your self does elsewhere) *Analogum per se positum, stat pro famosiori significato*. (2.) When I said, that *Telescopes do not deceive*, I meant, That they do not *unavoidably impose* upon us in *representing Objects which are not*. This was the Error I apprehended in M. *Cross*'s Discourse, who would not allow the *modern Discoveries* in the *Heavens*, upon the account of the *pretended Deceitfulness* of *Telescopes*. And he seemed to suggest, that those *Tubes* shew us things, that were *no where*, but in the *Glass*, when they represent the *new Phenomena* we talk of, such for instance, as the *Satellites* of *Jupiter*, the *Ring* about *Saturn*, and the *Spots* in the *Sun*. And now, will the Argument you bring from M. *Boyle*, from the *Imperfection* of *material* Instruments, infer such a *Deceitfulness* in *Telescopes*, or argue that that excellent Philosopher thought them *so fallacious*? If *not*, as certainly even *you* have not the *Impudence* to affirm, Then you have *not yet proved*, that M. *Boyle was in the same Error with* M. Cross.

But you return again to the old Argument; M. *Boyle* doth not say, *They*, *viz.* the *Spots*, and *Brightnesses*, were not there; but *that he could not see them of a long time*. Indeed, M. *Harry*, either your *Eyes* are as *defective*, as you pretend M. *Boyle*'s *Telescopes* to have been; or you think it not fit to report after *Them*: For M. *Boyle doth say*, *They* were not there; his Words are, as I have often cited them, *which have, during many months at least, appeared so much fainter, than it seems they did before*. When I read this Period, as 'tis quoted by you, I was surpriled; For you recite it thus, [*I could not detect any of those* Solar Spots *which having*

and I am no ways concern'd in Them: I never denied, but that there was great *difference* in the *Representations* of *Objects* made by *Teleſcopes*, as they are *longer*, or *ſhorter*, of *purer*, or of *darker* Metals, *&c.* And there is no doubt, but a great reaſon of the *difference* between *Aſtronomers* about the *celeſtial Phænomena*, ariſeth from the difference between the *Teleſcopes* they imploy. I never ſaid, that they were *All perfect* and *infallible* in *minute* Particulars; But that *all* were not *deceitful*, and did not preſent to us meer *Phantaſtical* Objects, that had nothing *Real*: So that in all your Argumentations *here*, you have ſpent your *Strength* upon *Shadows*. Let the Reader compare, as you would have him, and judge.

I Have done with your *Argumentative* part. *That* which follows is very *pretty*. You deſired me, you ſay, That I would not *multiply Lies*. Indeed! But don't you remember, M. *Stubbe*, when I upbraided you to your face at *Bath*, in the preſence of Dr. *C.* with ſundry groſs *Falſhoods* you had Printed, of the *Biſhops* Reprimand; of the Virtuoſi's contributing to my Book; and of *Their*, or ſome other Corrections, ſending it home to me *blotted*, and *altered*, *&c.* Do not you remember how *little* you could ſay for your ſelf, and how unable you were to juſtifie thoſe Reports? Don't you remember the *Guinny* You paid me for one of your *Tales*, which I diſprov'd after a Wager? *Theſe* things you know well, and cannot *defend* your ſelf; and therefore endeavour to *divert* Mens Eyes from your own Faults, by *impudently* charging *me* with them. I never ſaid any thing of you, that I will not juſtifie to a *tittle*; and I have enough behind unſaid, to ſhame any Man in the World, but *You*.

But I'le conſider a little, how you make good your *charge*: You have demonſtrated, you ſay, to the *Royal Society*, under a Notaries hand, *That your* Head *is not* Red, *though I ſay it*. Did I ſo? I pray where? If I never ſaid *this*, as you relate it, Pray who is the Liar then? I ſaid in my *Preface*, that your *Head* was Red hot; Is there no difference between *Colour*, and *Degree* of *Heat*? You writ me, that

Authors; And henceforth be not so *impudent*, as to pretend, that the *Virtuosi* abuse you in the Charge of *falsifying* in *Quotations*.

But I return to your *Arguments*: You ask, to what *purpose was the Discourse about the deceivableness of Opticks, if M.* Boyle *supposed his Glasses true, and that the Spots were absent at that time*, [p. 56.]

Here you again *impose* upon your Reader, and insinuate another *falshood*, *viz.* that *M. Boyle* was discoursing about the *deceivableness* of *Opticks*, when it is nothing *so*; This was not his design *here*; He is only shewing that *Mathematicians* may be deceived in their *Observations* about *material Objects*, upon the *account* of the *Nature* of the *Things*, and the *imperfection* of the *Instruments* he useth; as 'tis evident, [p. 102.] And the *Instance* under debate is produced to shew the *former*, as I have proved. Thus are you *unfortunate* in *all* your Attempts to vindicate your self from the Charge of *Impertinence*.

And now let the Reader judge, whose *Ignorance* and *Imprudence* you have discovered, *mine*, or *your own*. Let this be an Instance, how you can *reason*, and how well you are able to *understand* and *use* the *Authors* you cite. I see how I am like to be *Answer'd*, where I discover your *other Impertinencies*, and *Follies*. This you pitch'd upon as a thing, wherein you could shame me, as you phancied: In the other Instances you were not sure to make the matter so *evident*, and give *such clear proof* of your *advantages*; and therefore *this* is *chosen*; with your *Performances here*, You will *stand*, or *fall*.

And now, Go thy ways, *prattling Impertinent*, and never *pretend* to *Reason* more; *Swagger* on, and *call Names*, and *boast great* Performances, and *quote scraps* by Indexes, and *pervert* Authors: But take care of coming to *close arguing*, or of pretending any more to *speak to purpose*; *These* are not suitable to the abilities of whiffling *Scriblers*, and Red-hot Heads.

The things you talk to have *demonstrated* about *Telescopes* [p. 56.] I have demonstrated already to be *Impertinent*;

and

*ſelf Phyſician for his Majeſty in the Iſland of Jamaica*, [ib.] In a Letter to me you inſiſt much on *this*; You tell me what *Stipend* the King gave you; That you had his Majeſties *Warrant*; And *that*, my Lord *This Body*, and Sir *That Body*, knows; You write me, you'l Print the *Warrant*, and inform me where it is to be ſeen. Pray in the next Letter tell me who gave you the *Licence* to ſell **Chocolate** in *Jamaica*; and by all means Print the *Warrant*: For without *that*, the World will never be convinc'd that my Raillery [*Præf.* p. 9.] is *Lying*.

Well! *Theſe* are the great Inſtances to prove that neither my *Duty to God*, nor *regard to the Miniſtry could reſtrain me from the Exorbitances* of *Lying*, [p. 57.] You have, you ſay, collected *more* Inſtances, though they are not ſuch *great* ones, it ſeems, as *theſe*; And call upon me *vehemently* in your *laſt* Letter, to know where I will be convicted: You have one *Lie* you tell me *notorious* to be *proved*; and you will cauſe **Oath** *to be* **made**, That *you were never entertain'd with* **dear Welcom** *at M.* Croſs's *Houſe*. Alas! That's pity: You were *there*, you ſay; and will any one *ſwear* that you were not *welcom?* I hope your Friend *told* you, you were *welcom*; and will any *ſwear* the *contrary?* Take heed of producing that *Affidavit*, Good Sir, for it will prove M. *Croſs* a *Liar*, as well as the *Virtuoſo*.

But to return to your *Præface*: One *Lie*, you ſay, you muſt take notice of briefly, and 'tis *this*; *That* M. Croſs *did hire you to oppoſe Ecebolius*, [p. 58.] What *Ecebolius* was *that*, who ſaid *ſo?* I writ no ſuch Words: I *inſinuated* what I *thought*, and had *heard* in other terms; and if I *Lied*, it was in *thinking*, and *hearing*, and giving ſome hints of what was reported, and was likely enough to be believ'd.

But you ſay, you never call'd him **Old**; and yet confeſs, you ſaid you would in part reſcue the *poor* **old** *man*: How much different is this, pray, in ſubſtance from my Report? I writ, that you ſaid, M. *Croſs had been aſleep theſe forty years, and knew not what the World had been doing*: But you ſeem to inſinuate that I ſpoke *falſly* here; for you ſaid, He *had been as it were aſleep, or buried for theſe thirty or forty years*,—

and

you had convicted me to my *Lord Brouncker* for a *Lyar* in *this* Instance, and made your self *ridiculous* at *Oxford*, by *plucking* off your *Periwig*, and shewing your Head to every Freshman, to *demonstrate* your charge of *lying* against me: But you were *so* much mistaken, that thereby you demonstrated what I said *true*; For every one took it for an Evidence that your Head was **Red-hot**. You convey'd (as I hear) Locks of Hair into divers Parts, to convince the World by *Experiment* of the *Lies* of the *Virtuosi*; You sent it, You say, by a *Publick Notary* to the *Royal Society*. If any one else had told me *this*, but your self, I should have thought he had abused you. Did ever a *crackt-brain'd* Noddy do any thing more *ridiculous* than this? Have you not demonstrated, how fit you are for *Bedlam* by it? Did you not perceive how every one laugh'd you to scorn for your *Demonstration?* I protest, I pity you, and am afraid that some will think, that I am not well in my Wits, because I seriously answer such a **Lom** of **Bedlam**. And having said *this*, I must expect next to be branded for a *Liar*, for the Expression; and you will, 'tis like, send the *Royal Society* a Certificate from the *Clerk* of the *Parish* where you were *Christned*, that your Name is **not Lom**. This will be as necessary to clear you, as the *Lock* of *Hair*, with the Hand of the *Publick Notary*: And I can look for no less from such an **Pair-brain'd** *Impertinent*. But, mischief on't, I'm fallen again under your *Correction*, and must expect you should *demonstrate* to the next *Coffee-house*, that I told a *Lie*, when I gave you the Epithet of **Pair-brain'd**, by shewing your almost **Bald Pate**; And what pity it is, that you can't send your Head to the *Royal Society* by the next Carrier, to convince them! They will at least expect a Certificate from the *Barbers* of *Warwick*. But after all your *Demonstrations*, If I had said your *Head* was **Red**, I had not been such a *Liar* neither; it was direct *Carrot*, last time I saw it: but perhaps *Jamaica*, and a *Periwig* have *metamorphos'd* your *Noddle* since. Well! This is one Instance of my Falsifying, which you triumph in much, as a sensible Confutation of the *Virtuosi*.

Another Instance is, my *abusing you for styling your*

self

# POST-SCRIPT.

I Had almoſt forgot to take notice of your Kindneſs, in ſtyling me Chaplain to M. *Rous*, a Member of the *Rump-Parliament*.] To ſhew the *feebleneſs* of your Malice, I add a little concerning *this*.

Being not related to any *Foundation* in *Oxford*, but living there a *Commoner*, I reſolved, as ſoon as I had taken my Degree of *Maſter of Arts*, to remove to *London*; Accordingly an opportunity was offered, and I was invited to live with M. *Francis Rous*, as his Chaplain: I accepted the Offer: But knew, and had heard no more of that Gentleman, but that he was a very *grave* and Learned Man, and *Prouſt* of *Eaton-College*. In his Houſe I lived ſomewhat above half a Year, in a private way of following my Studies, without being concern'd in any Publique Matters. That my Patron was a Member of the *Rump-Parliament*, I never heard, but from you, and do not know how *true* it is *yet*. He died a good while before the Name of *Rump-Parliament* was ſtarted, and I believe was too honeſt and intelligent to have any active hand with thoſe Men, in their deſtructive Projects. But in whatever he was concern'd as to the Publique, I was unacquainted with thoſe Affairs, and was ſo young, as that I did not then underſtand the State of the *Caſe* between the *King*, and *Parliament*, and had been hitherto bred under ſuch *invincible* Prejudices, that without being miraculouſly inlightned, 'twas impoſſible I ſhould know the *Villany* of *thoſe*, that had been in Rule ever ſince I could well remember; For at the time of my being with M. *Rous*, I was not above 22 Years of Age. And pray now, M. *Impertinent*, how am I obnoxious for living with M. *Rous*? Was this like ſerving Sir *H. Vane* in a Publique, *malicious*, *impious*, and *treaſonable* Oppoſition of *Monarchy*, *Miniſtry*, *Univerſities*, *Churches*, and all things *Civil*, and *Sacred*? I tell you, M. *Stubbe*, I never

*did*

*and knew not the Transactions of the Learned World,* [p. 58.] What a strict *Casuist* are you? The altering of a Word in the report of a Saying, though the Sence be retain'd, is a *Lie.* 'Tis to be suppos'd you have another *Case-Divinity* for your self, and your Friends: But remember, you confess you said M. *Cross* hath been *as it were asleep these thirty or forty years*: And was he not *as it were asleep*, when he neglected to bid you *Welcom* at his House? If your Witness will *swear* that you took him *napping*, it may signifie something to prove that you were *not entertain'd* with *dear welcom.* What follows in this Page is to inform the Reader, that M. *Cross* gave you but *Village-entertainment* at his House, only a *Bottle* or two of Wine at *Bath*; and did never make you a *Present.* I thought there was somewhat in't, that you now publish him for a *Seven Sleeper*, that knows not the *Transactions* of the *Learned World*, and one that needs you to *rescue* him. However it falls out, 'Tis like you thought he would be more grateful, when you began in his Quarrel, and when the first kind Intercourse of Letters past between you.

But no more of *this.* You nibble at the sincerity of the Witnesses to my Relation; They are both Scholars, Masters of Arts, and Persons whose *Veracity* hath never yet been call'd into question: So that you cannot prejudice the Reputation of their Truth with those that know them. And if two capable, and ingenuous Persons, who were *attentive* to a *Conference*, cannot tell, when the main *Particulars* of it are recited to them, whether they were *so*, or *not*, their *Memories* must be very *bad*: And if they shall attest *known Falshoods*, their Inclinations must be *worse.* But the Testimony needs no more Words to confirm it.

The Remainder of your *Præface* is after your old rate of *Impudence*, and *Folly*, and requires only to be laugh'd at; and indeed the whole needed not any other Answer from

*Froome*, Jan. 16. *Your Friend to chastise you,*

J. G.

notwithstanding all your *vast* Expences in *this* kind. You fall anew upon the *Virtuosi*, with the Titles of **Lozels**, second sort of worthless **Fanaticks**, **Alumbradoes** in Religion, and all Sciences, [*Reply*, p. 21.] In a Letter to me, You say all your Adversaries are **Renegadoes**, and that the *Royal Society* understand neither *History* nor *Sence*. You write in that Letter, that you will tell *Foreigners* of their *Cheats*, and *destroy their Repute, which is never to be saved but by timely submission*— You have made them, you say, to *disclaim* their *History*. [*Reply*, p. 21.] And add, that you *will make them*, not *only to disown the Book, but the Contents thereof*, [ib.] Don't you think that every Man that shall read this, will look upon you as *distracted?* What do you mean to give me the advantage of so many *new* Arguments of your *Madness*, when I have abundantly *too many* already?

'Tis pretty to observe, how your wild rage vents it self against Dr. *More*. You represented him as one that had *deserted* the *Royal Society*, and *commended* him *then*: But when he *disproved* your *falshood* in *that*, and *other* Particulars, you *recant* your *Commendations*, and *rail* against him with all imaginable *rancour*, and vehemence. You had said; He was a Member **heretofore** of the *Royal Society*, but allows *nothing to it now*: And would not any one have interpreted the meaning of *these* Words to have been, That *he was not of it now*? What else doth **heretofore** signifie? This Dr. *More* disproved; and in his *Letter* to me, added the *other* Sence of the latter part of your Words, on which you *now* insist, *viz.* His *allowing nothing* to the *Weekly Contributions*; which indeed is a *possible*, but I thought a *ridiculous* meaning. Dr. *More* call'd it a skue and *crooked Quibble*, confess'd it to be *true*, but did not think it *meant*; And I avow, I was so far from believing *this* to be your Sence, that I thought it almost *ridiculous* to *suppose* it; and therefore I left *out* the *whole Passage*. This I answer to what you say to me for the *omission*, in one of your Letters.

*M. Stubbe*, I have almost done with you for the present; only give me leave to ask you a few Questions between you, and my. Your great Pretences are the Interests of *Monar-*

*did* any thing, and to my best remembrance never *said* any thing in the late times, in which I was a Child, that could need any favour from an *Act* of *Indempnity*; and I dare say, there is not a Man born since 1638. less *obnoxious* to the *Church* and *Government*: And therefore, my Friend, you shall not draw me into a *Copartnership* with you in your *Guilt*. And you might have spared calling me *Renegado Presbyter*, as you do [p. 34, the first of your *Præfaces*,] I never concern'd my self about the *Disputes* of *Church-Government*, till the Year before the *King*'s coming in, when, upon Inquiry into the matter, my Judgment voted for *Episcopacy*, and accordingly I suddenly took Orders upon His *Majesties* Return, from the Bishop of *Lincoln*; but never was in *any* before: So that you might with as much justice have call'd me *Quaker* (which another Huff did) as *Presbyterian*. But now I remember, you are not to mind what *truth*, or *justice* there is in the *Imputations* you bestow: If they signifie *Reproach*, 'tis sufficient for your purpose.

And that you regard nothing else in the *Characters* you bestow, 'tis further evident from your styling me **Ecebolius**, who was a *shuffling Apostate*, and *one* that I should say was *like* a *Physician* of *Warwick*, but that he *repented*. And why *Ecebolius*, I pray? I never joyn'd my self with any of the Sects; I never frequented their Meetings; I never espoused their Principles; I never received Sacrament, or Orders, or Preferment from them. On the contrary, I overcame the Prejudices of Education even in those times; and as soon as ever I had inquired, pleaded for the Constitutions of the *Church* of *England*, and declared against the Practices and Opinions of the Prevailing Parties, though it were against my Interest, and exposed me to the displeasure of those that could prefer or ruine me. *This* I did, when there were no hopes of better Times: And how come I then to be *Ecebolius*? But cry you mercy Sir, now I think on't, you are not to be ask'd a Reason for any thing you say, or do; Reason is too *cold* a thing for your temper of *Head*.

To shew that your Stock of Scurrilities was not out,

not-

of any **Stubbes** that were **hang'd**: I perceive by it, that you are not acquainted with your own *Pedigree*; I'le therefore inform you, that you are not the first of the Name who hath deserved well of *Monarchy*. In M. *Heath's Chronicle* of the *Civil Wars* of *England*, p.856,857. *Edw.*2. you will find among divers others convicted of a Conspiracy against the *King*, *Bishops*, and *Government*, one **Francis Stubbes**, a Cheesemonger, was executed with his Accomplices, and *Quarter'd* as a *Traytor*. And another Name-sake of yours, **John Stubbes**, had his Right Hand cut off on a Scaffold erected in Palace-yard, for a Seditious Book, intituled *Vorago*, in which he vented abominable Reproaches against the Queen, and for that was so punish'd, as you may see in *Cambden's Elizabeth*. You may thank God, and a Gracious King, that you have had a better Fate than those others of your Name: I wish you may never meet with the Reward of your Deserts, as those other *Stubbes* did; but may *repent*, and be *wise* on this side the *Place*, *where many Friends part*.

FINIS.

chy; and *Religion*; Pray do you remember what a certain *Physician* for *His Majesty* in *Jamaica*, advised Col. *D.* in *that* Island; and when he was slighted by that Loyal Gentleman, what he counsell'd my Lord *M.* in the same place? Do you remember who talk'd of several *hundred Gospels* that were of old, and made *those we have to owe their Credit to Chance*, in a Discourse to me and two others of *Oxford*? Can you call to mind who told me at Sir *J. L*'s Table at *Bath*, That being sick, he prepar'd himself for Death with **Lucretius**, and **Beregardus**; and being ask'd, whether he had not the *Bible* to help prepare him, made a *pish* of it, and said, That *he had not seen a BIBLE in seven Years before, and that it was good for nothing but to make Folks* **humorsom**? Do you remember who affirm'd to me, in the Presence of Sir *F. H.* and other Gentlemen, *That there was no more reason to believe there is a God, than to believe there is* **none**; That he believ'd it, *because he could not help it; and could not help it, because he was carried by an unaccountable impulse*; That the *Arguments* to *prove a Deity*, drawn from *that Wisdom, Beauty, Order*, and *Usefulness* that is in the Frame of the Creation, signifie nothing, because We cannot tell what Is *Wisdom, Beauty*, or *Order*? Do you not know the Gentleman that discours'd *thus*? And have you not forgot the *Letter* that my Lord *M.* hath of the same Person's, and with what earnestness he beseech'd his Lordship not to let it be seen by the *Virtuosi*, for fear of his being ruined by it? Are you not acquainted with the *Eceboiius* that hath done, and said these things *since* his *Conversion*, and *Confirmation*? If you *are*, advise him to talk no more for shame of his Zeal for *Monarchy*, and *Religion*. You see what I could say. Put these Passages into *your* Hint-box, or into your *Snuff-box*, if you think fit. I thought here to have left you, but I must add a Paragraph or two more.

In the *Preface* of my last Answer I say, that your *Apology* of *Serving a Patron*, would justifie *Faux, Ravillac*, and the *Stubbes* that were *hang'd* for Treason in former Reigns: And you seem very angry in your Letters, that I thus disgrac'd your Family, and challenge me to give an Instance

of